



Flashback

Journal of the Washington County Historical Society

Volume 72, No. 2

Summer 2022

Highway 71 Roadside Attractions



Riverside Park Service Station (Bulgers Station), Brentwood, Arkansas, 1941

Washington County Historical Society

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Preserving our past for future generations

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On the cover:

In the late 19th and early 20th centuries, flourishing tourism along the route over the Boston Mountains south of Fayetteville attracted entrepreneurs such as Harley Bulger. By 1941, he owned the Riverside Park Service Station in Brentwood. Postcard courtesy Shiloh Museum of Ozark History / Bertha Cartmell Reid and George Cartmell Collection.

Bulger's Riverside Park and Highway 71 Tourism

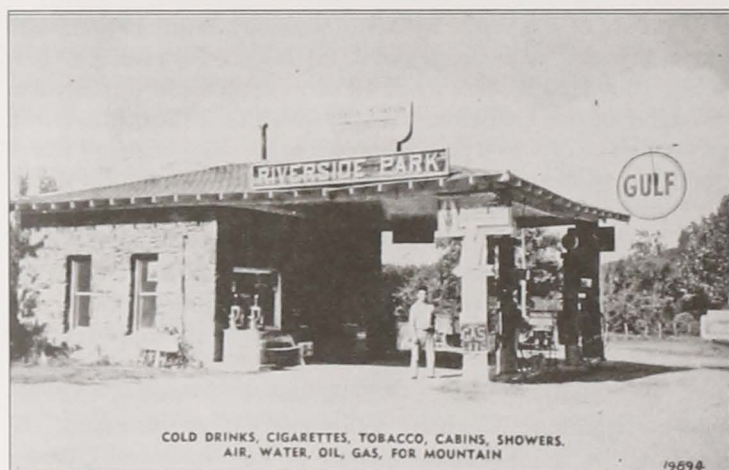
By Denele Campbell

Harley Bulger had big plans for his future as a business entrepreneur. In particular, his ambitions were set on the tourism business that had been building in strength along Highway 71 of south Washington County, Arkansas. With growth spurred by the arrival of the railroad in 1882 and improvements to an existing wagon road in the 1920s, Highway 71 had become a popular route for tourists as the use of motor vehicles became more widespread through the 1930s and '40s.

Bulger was an Arkansas native born at Danville in 1904. As a young man, he worked in Oklahoma City as a freight house trucker (1923-1930), largely in service of railroad companies. His trucking job may have led to his discovery of the area's potential along Highway 71, but however he found it, Bulger moved from Oklahoma City to the Brentwood area around 1933 when he purchased a home property where he subsequently resided with his wife Clara and their three children.

The first clear evidence of his business activity at Brentwood appears in the 1940 census when he names his occupation as "operating filling station." He may have worked at this station from the time of his arrival here. By 1941, Bulger had become the proud owner/operator of Riverside Station, Café, and Park. As shown on the 1940s postcard, the Gulf service station offered "Cold Drinks, Cigarettes, Tobacco, Cabins, Showers, Air, Water, Oil, Gas, For Mountain," that last bit referring to the daunting Boston Mountains waiting just five miles ahead.

Denele Campbell's articles appear frequently in Flashback. Her new collection of articles documenting local history, Second Glimpses of Fayetteville's Past, was released last fall.

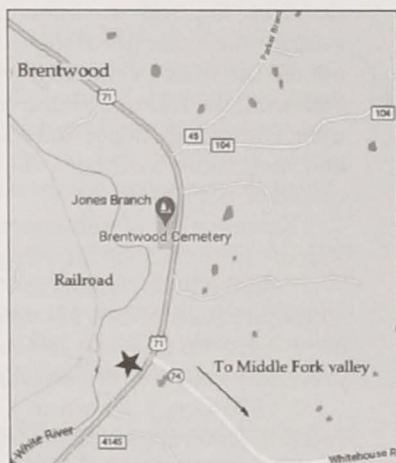


Riverside Park Service Station (Bulgers Station), Brentwood, Arkansas, postmarked 6 November 1941. Courtesy Shiloh Museum of Ozark History/ Bertha Cartmell Reid and George Cartmell Collection (S-89-105-272)

Even today in powerful modern vehicles racing along vastly improved roads, climbing the Boston Mountains is a somewhat harrowing experience. Consider that route in the 1930s and '40s when the roadway was only two narrow lanes along steep drop-offs and slim graveled shoulders perched between the pavement and certain death – and the postcard's mild precaution to prepare person and vehicle "...for mountain" takes on greater meaning.

The rock building that housed Bulger's enterprise remains standing. The history of this building and the tourism trade it supported raise several questions, most particularly about when this site might have seen its first commercial activity.

Bulger purchased an ongoing enterprise at this location, but so far the question remains as to when the site first saw commercial activity. The investigation of deed records for this 2.5 acre site suggests a commercial past which may date as far back as 1881. The location held prime advantage at the time this area was bustling with the construction of the St. Louis-San Francisco Railway. That spot would have served earlier travelers trekking over dirt paths north and south



Star marks the spot of the 2.5 acre business.

along the West Fork of the White River. Additionally, White House Road connects here, bringing traffic from and to the Middle Fork valley.

Post-Civil War deed records track 40 or more acres at this location passing through four owners before 1878, at which time the owner David S. Schenck deeded all of it to J. C. Hanna except the small segment where the rock building is located. At that point, the legal description states: "Northeast fractional of the Northwest fractional 1/4 of Section 31 Except two and a half acres more or less...." It seems likely that Schenck of Kansas was an investor-developer of sorts who pared off the more commercially-viable corner of the property and sold it separately. But there is no deed record of his sale or any other dispensation of the 2.5 acres until three years later.¹

In 1881, J. C. Hanna deeded the small parcel to "York & Company" as follows: "Beginning 7.5 chains south and 3.12 chains east of the Northwest corner of the Northeast quarter of the Northwest Quarter of Section 31 Township 14, Range 29 West, commencing thence south 32.5 degrees east 2.82 chains thence north 85 1.2 degrees east 2 chains, thence south 39 degrees east 2.85 chains, thence north 46 degrees east 4.45 chains, thence north 49.5 degrees west, thence 32.5 degrees east 1.5 chains to the beginning containing 3.5 acres (J. C. Hanna of the first part reserves access to a certain hole of water on the above described lands.) \$82."²

A thorough search of county archives and the records of Shiloh Museum of Ozark History yields no subsequent deed record for York & Company or, in fact, any other record of this 2.5-acre parcel until 1939. However, from 1880 through the 1930s, population and enterprise boomed in that area, first with the influx of hundreds of railroad workers who often brought their families along to their job site as well as entrepreneurs who offered the workers clothing, groceries, mail services, and other amenities. Following the railroad's completion, Brentwood became a thriving settlement with a train depot and station master residence, a hotel, and grocery and mercantile businesses. The town never incorporated so there is no record of population.³

Examination of subsequent deeds finds the transfer of land ownership of the greater surrounding parcel as follows:

* 1888 John C. Hanna to W. S. Watts – 120 acres in NE NW 31-14-29 (and other parts of Sec 31) *except* "2.5 acres more or less"

* 1912 W. S. Watts to Guy J. Brown 37.5 acres – except 2.5 acres previously conveyed to "several parties" \$1,800

* 1920 Guy J. Brown to J. J. White except 2.5 acres previously conveyed to "several parties" \$2,000.

The 1912 and 1920 sale price for adjacent acreage to the 2.5 acres is a considerable sum for those times. Why? This suggests that the property offered value beyond farming or residence.

The separate dispensation for the 2.5 acres over decades of deed re-

cords for the site of Riverside Station remains mysterious. Yet the site was obviously a prime commercial location. Not only useful to local residents as a connection point between the Middle Fork and West Fork valleys, the spot lay close enough to the mountainous climb looming on the route south to be popular with the increasing numbers of Americans taking to the roadways in their shiny new motor vehicles. The Boston Mountains in particular attracted renewed interest for the natural beauty and stunning vistas, and entities promoting tourism sprang up.

Located about four miles south of this spot, the town of Winslow, which took shape with the opening of the railroad in 1881, had almost immediately become a tourist attraction not only for its stunning scenic beauty but also because it was notably cooler in the summer months, a highly prized amenity in the days before air conditioning.

In the 1880s, Fort Smith (Sebastian County) physician Albert Dunlap visited the town. In 1887, he built a home, Boston Heights, and moved his family to Winslow. He encouraged his friends from Fort Smith to visit, thus beginning Winslow's "resort era." In the early 1900s, Thomas B. Harris, whose family originally came from Illinois as summer visitors, developed Winslow Park Club on a mountain east of town. It had a main lodge and 39 individual cottages owned by "the summer people"—families who spent summers in Winslow. Many came from Fort Smith, others from cities in states as far away as Texas, Kansas, and Illinois.⁴

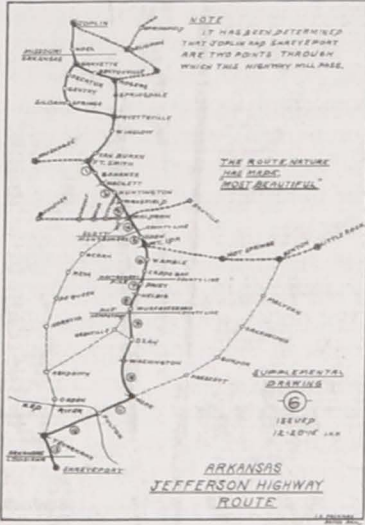
In 1915, tentative plans for the Jefferson Highway took shape. Early planners promoted the scenic beauty of the route and published brochures touting its "International Tourist Guide: From Pines to Palms" for travelers from Canada to New Orleans. In the introductory remarks, the brochures outline the project:

This Highway was organized in November 1915 at New Orleans, Louisiana. It was organized for the dual purpose of providing a great north and south highway and to honor the name of Thomas Jefferson for the part he took in the Louisiana Purchase. How well this organization has succeeded may be evidence by the fact that nearly 2,000 miles of this highway is now hard-surfaced, the major portion being high type paving...

The route of this proposed thoroughfare remained in flux. Whether influenced by Oklahoma promoters or other factors, by the time of the 1923 publication of promotional brochures, the proposed route through Arkansas had shifted west into Oklahoma. But by 1929 when the group published their highway and mileage map, the Arkansas route had been finalized.

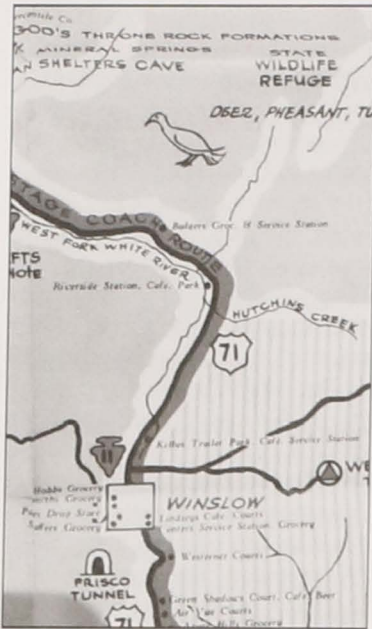
Preserving the history of the Jefferson Highway is an ongoing project of a volunteer nonprofit whose objective statement says, in part:

The original Jefferson Highway doesn't even exist in many areas, having been replaced or bypassed by interstate highways. On the other hand, the original JH became the basis for parts of the U.S.



(Above) 1929 Mileage and Maps brochure, found at [https://jeffersonhighway.org/resources/Documents/Arkansas-historic-map%20\(1915\).jpg](https://jeffersonhighway.org/resources/Documents/Arkansas-historic-map%20(1915).jpg)

(Below) Tourism brochure courtesy Glenn and Janice Stillwell Jorgenson, current owner of Sky-Vue Lodge, Winslow.



Highway System established in 1926. Anyone creating a drivable map of the Jefferson Highway today is faced with hundreds of arbitrary decisions about how to connect these orphaned sections of the road together.⁵

Improvements came when the wagon road through the area was redesignated as part of the Jefferson Highway. Convict labor combined with a compulsory five days of labor required by law at the time to improve the gravel roadway. Now a route of national importance, the Jefferson Highway was eligible for inclusion in a federal paving program, and bridges were contracted through the Arkansas State Highway Commission. The federal designation of U.S. 71 came when Arkansas authorized a state highway system in 1926. Records have not been found which date the year pavement replaced the gravel surface of Highway 71 between Alma and Fayetteville, but it probably occurred in the mid to late 1920s. Whether spurred by the idea of the Jefferson Highway, from that point until the opening of the new four-lane Interstate 49 in the 1990s, Highway 71 remained the only route for not only tourists and locals, but also increasingly heavy truck traffic in service to growing area industries such as Tyson Foods and Walmart.

Businesses flourished along Highway 71 including Mount Gayler with its miniature train, restaurants, the viewing tower, motels, and other tourist attractions, as well as various businesses at Winslow and along the route both north and south of Winslow. No wonder then that Harley Bulger pursued ownership of a roadside business. His ownership began in 1939, when Clint

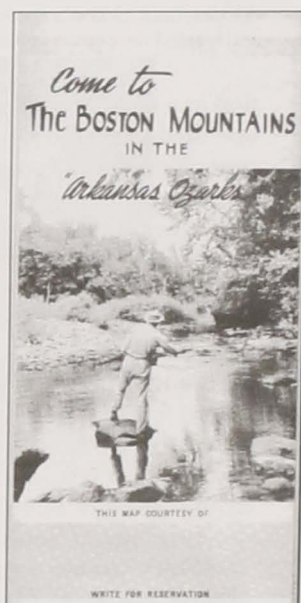
Shook and wife deeded to Harley D. Bulger approximately 10 acres including the previously cited 2.5 acres running between the highway and the railroad right of way. The conveyance included a Vendor's Lien:

A Vendor's Lien is hereby retained for the sum of \$1,250 of the purchase price payable as follows: \$250 due and payable on the 1st day of August 1939, and \$50 due and payable on the 1st day of November 1939, and \$50 on May 1st 1940 and \$50 each Nov 1st and May 1st thereafter until nine fifty dollar payments have been made, and the balance of \$550 to become due and payable on the 1st day of May 1944 with interest at the rate of 6% from date on the unpaid balance....⁷

Prior to Bulger's arrival in south Washington County, the previous owner, Clint Shook, had an idea of how best to capitalize on this particular location. In 1929, he began buying up ownership interest in this spot from the heirs of J. J. White, having married one of White's daughters. In 1932, Shook opened a picnic and swimming park here named Riverside Park. He created a pool by building a rock dam in the river, about 50 by 150 feet in size and from two to seven feet deep. He brought in electrical lighting for the pool area and built a dance pavilion, with subsequent advertising promoting the bands that would provide music. A front-page newspaper article announced the park and stated that a filling station and a lunch stand were on the property.⁸

In 1937, perhaps disenchanted with a swimming pool whose dam vanished with heavy rain that engorged the river's flow and with a dance operation that may have become too rambunctious, Shook leased the enterprise to Vance Paschal of Hazel Valley. Announcement of this change mentioned that Paschal planned to include a grocery store and overnight cabins with the filling station, but no mention of the pool or dance pavilion is found. By the time of Bulger's purchase of the property in 1939, there was apparently nothing left of the dancing or pool.

In 1945, Bulger transferred title of his enterprise to his sister Lillie and her husband John W. Powell for the entire 10-acre parcel. One of Lillie's and Harley's siblings known locally as "Shaky Babe" — so-called because of his conspicuous tremors — worked part or full time at this station. This was probably Harley's three-years-younger brother Orville. One woman who visited the sta-



Tourism brochure touting the Boston Mountains as "Vacation land of the Arkansas Ozarks." Courtesy Glenn and Janice Stillwell Jorgenson, current owner of Sky-Vue Lodge, Winslow.



Typical of Hwy 71 roadside attractions, this cafe/gas station one mile north of Winslow offered travelers access to a section of the river where staggered layers of shelf rock made for great water sport. Probably frequented far earlier, the site is first mentioned in news items in 1926. Slicker Park frequently advertised dancing, boating, swimming, golf, cold drinks, and lunch in addition to gasoline. The management and ownership changed hands several times over the next three decades, until 1962 when new owners Mr. and Mrs. J. T. McLain posted 'no trespassing' signs and banned river access including swimming and fishing. Courtesy Donald Talley

tion as a child around 1950 remembered Shaky Babe was the person who operated the station. She also remembered that aside from gas, the business offered only automotive supplies and candy.

We don't know if the man shown in the postcard image is Orville, Harley, or John Powell, but the postmark date of 1941 suggests it is probably Harley Bulger.

Apparently by the end of World War II, Harley had his eye on bigger and better things. The next record of his activities is from 1948 when a tourism map shows Bulger's Grocery & Service Station in the heart of Brentwood about a mile north of the Riverside Station. There's no record found which shows whether Bulger built his new grocery/station or whether he bought an existing business. In a nod to local residents, the new location offered more room and better amenities for selling grocery items that required refrigeration.

Like any business along a public highway, Harley's operation at his new store encountered its share of n'er-do-wells. On January 10, 1950, around 8:30 p.m., Harley suffered minor injuries to his right leg in shots fired by masked robbers. The bandits made off with a total of 20 dollars. Sheriff Bruce Crider reported that this was the third such holdup in the past six months, the two previous robberies at Mack's Steak House on Highway 71 north of Fayetteville and the Rockwood Club on the south end of town.⁹

Bulger sold his new store in 1961 to Olen and Lola Reed for



Brentwood Cafe, built c. 1945, now vacant.

Courtesy Rob Sneed, Flickr <https://www.flickr.com/photos/57146521@N02/with/50465697952/>

(Below) Section of Dixie Motel, West Fork.



\$9,750. Conveyed were 3.75 acres and store fixtures including “store fixtures of building, stove, 3 counters, shelving, Crosley refrigerator, Coca Cola box, Dayton Hobart scales, and \$1,000 or more of stock to operate grocery, oil, and miscellaneous needs for operation of business.” The mortgage was foreclosed for nonpayment in late 1967, with settlement in January 1968 which consisted of defendants paying Bulger \$6,674.08 plus court costs and interest, and Bulger paying \$7,498.84 to regain ownership of the property in public auction.¹⁰

No deed has been found for Bulger's sale of that property, but by 1976 it was advertised as Stout's Grocery, Brentwood. Since the



Present day remains of Bulger's Riverside Park station. Courtesy of John Rupp.

opening of I-49 in the 1990s and subsequent decline of traffic along Highway 71, the property has most recently become a car repair operation. After selling his business at Brentwood, Bulger moved to Prairie Grove where he operated a gas station near the police station. His 1980 obituary stated he had worked as a “retailer.”

Bulger had moved ahead as Brentwood's fortune declined. As tourism slowly waned along this stretch of highway and across the nation, in 1966 the recently-widowed Lillian Powell sold the 2.5 acres of Riverside Park location to Lonnie Romine. In 1978, Lonnie passed the property to his son Melvin F. Romine and his wife Anita. These are the names spelled out in turquoise-colored rock, “Mel” and “Ann,” on structures Melvin added to the original building but never quite finished. Judging by the attempted expansion, Romine meant to live in part of this while operating a business in the other part.

No records have been found marking the point at which gasoline was no longer sold there. One anecdotal report claims that a photography studio operated out of the location for a time. In 2001, the property was claimed by the state for back taxes and is now owned by a local man who has no plans for the rock building. Today, surrounding grounds host two homes and a mobile home along with a smattering of outbuildings and vehicles.

Other relics of the tourism trade once thriving along Highway 71 can still be spotted here and there, marked by their typical native stone construction. A large basket shop located between Winslow and Brentwood was a branch of the Gibson family split oak basket business, operated by

various managers including Herb Wages. Glen Eden, a tourist court between Winslow and Brentwood, included several cabins grouped around a large white house. A former carnie nicknamed White River Red (Forrestina Bradley Campbell) lived near Brentwood and sold crystals from her roadside location. At West Fork, the Dixie Motel was built in 1940 with native fieldstone. It has been converted to rental units, with the addition of a picnic pavilion out front.

With a mission "to recognize the unique historical significance of the 20th-century commercial built environment and cultural landscapes of North America, emphasizing the impact of the automobile and the commercial process," the nationwide Society for Commercial Archaeology's mission operates from their headquarters in Little Rock. Their 2010 publication "Odyssey in the Ozarks: Bus Tour 2" tracks the route along old Highway 71 from Fayetteville to Alma with various notes and photographs describing scenic attractions and businesses built to serve travelers including the long-running Brentwood Café which also served as a bus stop.¹¹

As Highway 71 lost use, the state highway department planned to close the roadside park at Brentwood. Several Brentwood area residents took over management of the park, keeping its bathroom facilities, picnic tables, and river access available for the public.

Additional stalwart survivors from the glory days along this stretch of Highway 71 are found from Winslow south to Mountainburg. Determined locals in the south Washington County area have revived trade for the craftspeople and artists with the well-run Ozark Folkways at Winslow. Housed in a native stone structure built in the mid-20th century, Ozark Folkways is devoted to the preservation, development, instruction, and celebration of Ozark arts, crafts, and music by hosting workshops, concerts, film screenings, art shows, crafts displays, and much more.¹²

Today, nothing remains of Harley Bulger's Riverside Park, its cabins or showers, or even the shed roof that used to shelter cars pumping gas. But with the building's remains as a surviving relic of 'times gone by,' we are reminded of a more relaxed way of life when individuals could make a living with a roadside business. From the basket shop and Grandma's House Café to once-flourishing Brentwood gas stations, café, and roadside stands offering local tomatoes, peaches, and more, this stretch of Highway 71 no longer sees more than an occasional tourist in addition to local traffic. For those who venture down this stretch of highway, however, the old rock ruin of Bulger's Riverside Station serves as reminder of how quickly the world can change.

Endnotes

¹ Washington County Deed Record Z-517, Washington County Archives.

² Washington County Deed Record H2-16, Washington County Archives.

³Brentwood never incorporated, but due to the paving of Highway 71, managed to attract income through gas stations, a grocery, and the patronage of neighboring residents. Since the 1999 opening of Interstate 49 which diverted most traffic away from Highway 71, Brentwood has dwindled to a ghost of its former self.

⁴<https://encyclopediaofarkansas.net/entries/winslow-washington-county-2634/>.

⁵<https://jeffersonhighway.org/>.

⁶https://en.wikipedia.org/wiki/U.S._Route_71_in_Arkansas#Greenland.

⁷Washington County Deed Record 310-338, Washington County Archives.

⁸*Fayetteville Daily Democrat*, July 20, 1932, p. 1.

⁹"Bandits Shoot Brentwood Storekeeper," *Northwest Arkansas Times*, January 10, 1950, p. 1.

¹⁰Washington County Deed Record 720-339, Washington County Archives. Also "Legal Notice, Commissioner's Sale," *Northwest Arkansas Times*, December 15, 1967, p. 14.

¹¹See the full brochure at <https://sca-roadside.org/wp-content/uploads/2018/05/2010-Arkansas-2.pdf>.

¹²<https://www.ozarkfolkways.org/>.



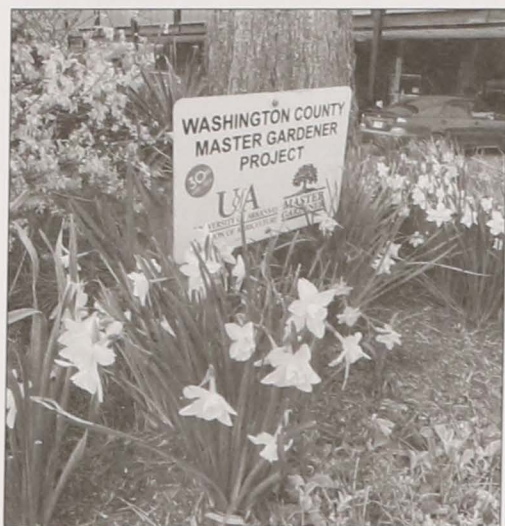
THANKS TO EFFORTS OF THE WASHINGTON COUNTY MASTER GARDENERS, the Washington County Historical Society is able to maintain the historic gardens at Headquarters House. Work done by the WCMG

Daffodils and Forsythia bloom in the gardens at Headquarters House Museum, April 2022. Photograph by Maylon Rice.

is based on the documented by Marian Tebbetts Banes provided in her journal chronicling the Tebbetts family life in the house during the years prior to the Civil War.

This past May the Headquarters House Museum gardens were included in a Garden Tour for those attending the State Master Gardener Conference.

Look for more on the history of the gardens in the Fall issue of *Flashback*.



Washington County Historical Society

announces

The 13th Annual Competition for Articles
on History of Washington County

The Washington County Historical Society announces the 13th annual competition for two awards for articles about the history of Washington County. Each award carries an honorarium of \$250. The two categories of awards are:

- * The Walter J. Lemke Prize for best article on Washington County history, with preference given to subjects outside Fayetteville;

- * The Lessie Stringfellow Read Prize for best article on Washington County history, with a focus on Fayetteville.

Topics can address any aspect of county history, including archeology, lives of individuals, architecture, arts and crafts, or records of institutions, and can be set in any time period. All historians – both professional and amateur – are invited to submit articles. Winners will be recognized at the society's annual meeting in October.

Deadline for submissions is June 30, 2022.

Judging is based on contributions to the expansion of the county's history; originality of the subject; and use of primary and secondary sources. Articles must be original material, and not previously published.

Submissions must be typed, and preferably include endnotes.

Length – not including endnotes – can range from a minimum of 4,000 words up to a maximum of 40 pages. The title page should be headed: "WCHS Prize," followed by the manuscript full title, and the author's name, mailing address, telephone number, and email.

Entries become the property of the Washington County Historical Society and will not be returned. All submissions will be considered for publication in the WCHS journal *Flashback*. WCHS reserves the right to award one or no prizes. Back issues of *Flashback* are available at the Fayetteville Public Library.

Submit manuscripts by June 30, 2022, by mail or email:

- * By mail: Patsy Watkins, WCHS Prize, Washington County Historical Society, 118 E. Dickson Street, Fayetteville, AR 72701.
- * Email: Patsy Watkins at pwatkins@uark.edu

For questions, contact Watkins at pwatkins@uark.edu.

Three Sutherland Houses Placed on National Register



15 North Garvin Drive - the second of two houses designed for Preston Magruder in the North Garvin Historic District. Photograph by Mason Toms. Courtesy of the Arkansas Historic Preservation Program.

T By *Andrea Cantrell*

Three houses designed by Cyrus ("Cy") Sutherland, and which constitute the North Garvin Drive Historic District of Fayetteville, have been placed on the National Register of Historic Places.

Sutherland (1920-2008) was a local architect and University of Arkansas professor widely recognized for his efforts in architectural preservation. He also served as president of the Washington County Historical Society twice, in 1981-1982 and in 1991.

Sutherland designed two of the three houses in the North Garvin Drive Historic District for Preston Magruder in 1961 and 1983 (37 North Garvin and 15 North Garvin respectively), and the third one he designed with Edwin Keith McPheeters in 1962 (49 North Gavin) for Dr. Glenn Cole and his wife Frances B. Cole.

Andrea Cantrell is retired Head of Research Services, University of Arkansas Libraries Special Collections. She researches manuscript collections pertaining to women's clubs and has published Manuscript Resources for Women's Studies, https://uark.libguides.com/ld.php?content_id=57911477

Preston Magruder House (No. 1), 1961 37 North Garvin Drive



The first house Sutherland designed for Magruder. Located at 37 North Garvin Drive. Photograph by Mason Toms. Courtesy of the Arkansas Historic Preservation Program.

The three represent “a good and cohesive collection of ”Mid-Century Modern architecture by Sutherland and are an important part of Fayetteville’s architectural history,” as described in the nomination form for the National Register of Historic Places. The designs take advantage of the wooded and rolling topography of the area and allow “the houses to nestle into the hillside,” using wood and stone building materials, and demonstrating “a lot of characteristics of the Organic Style.” As in many of Sutherland’s designs, these houses incorporate large expanses of glass and front terraces which bring the setting into the interior.¹

Magruder was a member of the UofA theater faculty from 1949-1983 and loved to entertain. His house at 15 North Garvin was the site of many “town and gown” gatherings for years. René Diaz, who was on the faculty of the UofA School of Architecture for 17 and one-half years before leaving to become chairman of the faculty of the University of Kansas School of Architecture & Design, considers it a “real gem of a house and one of my most memorable of Cy’s designs. At fall parties guests enjoyed the splendor of autumn foliage from his charming courtyard.”²

Cole House, 1962 49 North Garvin Drive



House at 49 North Garvin Drive designed by Sutherland with Edwin Keith McPheeters for Dr. Glenn and Frances B. Cole. Photograph by Mason Toms. Courtesy of the Arkansas Historic Preservation Program.

The house at 49 North Garvin Drive was designed for the Coles by Sutherland and McPheeters (who was on the UofA architecture faculty, 1956-1966).³

These houses join the Anderson-Taylor House, located at 1599 West Halsell Road, which Sutherland designed in 1968-1969. It was constructed in 1969 and listed on the National Register of Historic Places in 2018. The National Register listing describes it as “a remarkable example of the Frank Lloyd Wright-inspired Organic Modern style of architecture.”⁴

Sutherland was known to WCHS members as a master of ceremonies at the society’s annual Ice Cream Social, as well as “Mr. Historic Preservation” for his role in saving Carnall Hall and other unique architectural treasures; as an inspiring professor to his many students; as a valued member of the Arkansas State Review Board of the Arkansas Historic Preservation Program from 1971 to 1997 (the body responsible for approving nominations to the National Register of Historic Places); and as a frequent speaker at community club meetings.

Preston Magruder House (No. 2), 1983 15 North Garvin Drive



Another view of the second house Sutherland designed for Preston Magruder in the North Garvin Drive Historic District, located at 15 North Garvin Drive. Photograph by Mason Toms. Courtesy of the Arkansas Historic Preservation Program.

Endnotes

¹ Quotes from "North Garvin Drive Historic District, National Register of Historic Places Nomination Form," page 18. Accessed at https://www.arkansasheritage.com/docs/default-source/ahpp-documents/wa1744.nr-wa1746.nre895d8b7-e7ce-4669-ab9c-76aa0df72ef7.pdf?sfvrsn=8b7f6bc9_3.

² René Diaz, telephone conversations with the author, January 19, 2022, January 20, 2022, and email to author January 21, 2022.

³ Cyrus Sutherland Papers (MC 1496), Special Collections, University of Arkansas Libraries, Project Drawings: Cole Residence (Fayetteville, Arkansas), 1950-1960, Oversize Folder: Project Drawings: Cole Residence (Fayetteville, Arkansas), Folder: 6; https://uark.as.atlas-sys.com/repositories/2/resources/1208/search?utf8=%E2%9C%93&filter_q%5B%5D=-cole&op%5B%5D=&field%5B%5D=&limit=&q%5B%5D=*%5D&filter_from_year=&filter_to_year=&commit=Search.

⁴ "National Register of Historic Places Registration Form, Anderson-Taylor House," site number WA 1747, Section 7, 4. Accessed at https://www.arkansasheritage.com/docs/default-source/ahpp-documents/wa1747.nr3daaf5e9-4632-4d75-a865-8181c5783fea.pdf?sfvrsn=bc227d3e_3



“Supporting the Survivability”

Panelists recall those who made the difference in strengthening the Black community in Fayetteville

By David Edmark

Behind the scenes in any community, one will find the mentors, the peer groups, the organizations, and the ordinary people who bring along the younger citizens and develop the established leaders. Such efforts have made a difference over the decades in the relatively small but vibrant Black community in Fayetteville.

That much was evident when several current and former Fayetteville residents gathered for a virtual panel discussion on Zoom on April 18, 2021, titled “Institutions and Organizations That Have Supported the Survivability of the Black Community in Fayetteville, Including the University of Arkansas Campus.” A video recording of the two-hour discussion is online at <https://bit.ly/3G3sYXY>. The event was sponsored by the Washington County Historical Society’s Diverse Settlers Committee chaired by Margaret Clark.

Much of the community’s life has connected to its churches. Henry Childress, a Fayetteville native and retired teacher, recalled the activity that occurred at his congregation at St. James United Methodist Church. The

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(Top) St. James Missionary Baptist Church, 764 W. North Street. Photo from Google.

(Below) St. James United Methodist Church, 7 N. Willow. Photo from Historic Washington County Arkansas website, A.D. Poole, <https://www.historicwashingtoncounty.org/stjamesumc.html>



church, which dates back to the Civil War era, hosted a nursery school in its basement in the 1960s.

"That process later became the Fayetteville Head Start program where everybody from the city of Fayetteville could attend," Childress said. "Usually, low-income students could get into a Head Start program."

St. James also sponsored a choral group known as the Amazing Grace Singers in the 1950s-'60s that visited small towns in Northwest Arkansas performing gospel music. These were towns with few if any Black residents, a situation that Childress said was tense at first.

"Once they started singing and the crowd joined in, people started to understand that Black people are just people," Childress said. "They love the Lord as well. It made them better understand that some of the things they'd learned about Black people weren't exactly true. That was helpful in pushing forward the integration period."

The churches were the base for the Community Club, a group of Black citizens from St. James United Methodist Church, St. James Missionary Baptist Church, and the Church of Christ. Community Club members met to discuss local civic affairs or to arrange for taking care of Oaks Cemetery, then a burying ground for Black residents. The group still meets in the Methodist Church basement and today is called the Oaks Cemetery group.

"They'd go down and mow and take care of the cemetery because at



Jessie Bryant in a 2010 photograph. Courtesy *Northwest Arkansas Democrat-Gazette*, December 27, 2010.

University of Arkansas *Razorback* yearbook page featuring the Black Americans for Democracy (BAD) organization. Courtesy UofA Libraries, Special Collections *Razorback* yearbook, 1971, page 86.



Earl Martin, President; Nelsa Dorn, Vice President; Thomas Bryant, Assistant Secretary; Ray McKelvin, Treasurer.



President, Glorie Carr

Black Students Promote Racial Justice

Black Americans for Democracy has worked continuously to promote racial justice at the University of Arkansas. Its primary objective is to make all phases of life at the University of Arkansas relevant to the black population. Some major activities that BAD sponsors each year are bringing additional black students and culturally deprived students to our campus and Black Emphasis Week, which is a cultural awareness program presented annually.



First Row: J. Robinson, J. Hopkins, B. McBeth, G. Young, A. Bond, C. Moore, A. Johnson, B. Johnson. Second Row: B. Banks, D. Mcintosh, D. Bess, A. Clay, J. Pruitt, W. Davis, R. Bryant, G. Linton. Third Row: J. Banks Jr., W. Coleman, P. Hatcher, D. Nash, C. Woodie, T. Davis, W. Kelley, M. Gidycz, L. Taylor, C. Hamilton.

W. Nelson, G. Carr, D. Lewis, E. Jones. Fourth Row: C. Wilson, D. Dilly Jr., R. Ferguson Jr., R. McKelvin, T. Peterson Jr., R. Hays, R. Thomas, L. Richard, G. Williams Jr., G. Jolley, E. Hunt, D. Brown, K. Peterson.

that time Black soldiers could not be buried in the National Cemetery," Childress explained. "So that cemetery was donated so Black soldiers could be buried right next to the National Cemetery."

The church basement was the springboard for another community institution when Jessie Bryant used the space in 1986 to start the Northwest Arkansas Free Health Center. It operated a clinic one day a week for residents of several counties in Northwest Arkansas, Oklahoma, and Missouri. It has since evolved into a full-time clinic on North Woolsey Avenue in Fayetteville known now as WelcomeHealth.

"She (Bryant) was able to talk to doctors, nurses, and dentists to come in and give free health care to people who could not afford health care," Childress said.

When the University of Arkansas first admitted Black students in February 1948 with Silas Hunt's enrollment in the law school, on-campus housing wasn't available to those students. Over the years the local Black community provided housing to those students, as Bryant recalled.

On the campus itself, Black organizations provided the students opportunities to socialize and find their voice while pursuing their education as part of a small minority at the university. In the 1970s, those outlets in-

cluded Black Greek organizations and the Black Americans for Democracy (BAD).

Thirteen young men organized the Alpha Phi Alpha fraternity in the fall of 1975. One of them was John Colbert, who is today the Fayetteville schools superintendent.

"We used to tell the university (administration) you guys need us because we are that recruiting agent for you," Colbert said. "We would be the voice of the university when it comes to the Black community letting others know how we did have a close-knit family, that there is a Black population on campus, and we can be there for you. Just the fact that we were there to help each other as their home away from home and guide those young people to become productive students at the University of Arkansas."

The Greek organizations had a major role promoting social interaction among Black students, as potential students in high schools often asked about that when considering coming to Fayetteville. "If the fraternities and sororities were not there, the social life would not exist," Colbert said.

Lonnie Williams came to the UofA in 1972 from the south Arkansas town of Stephens. "At the University of Arkansas, they had dorms bigger

Members of Delta Sigma Theta pictured in the 1976 *Razorback* yearbook. Courtesy UofA Libraries, Special Collections *Razorback* yearbook, 1976, page 479.



Dr. Lonnie Williams, vice chancellor for diversity, inclusion, and community engagement, Arkansas State University. Photograph courtesy Arkansas State University.

Delta Sigma Theta

Founded in 1913 at Howard University in Washington, D.C., Delta Sigma Theta Sorority granted a charter to the Lambda Theta chapter making it the first black greek organization at the U of A.

Dinah Gail Gant served as president of Black Americans for Democracy. Margaret Turner and Joanne Darden were both minority assistants. Cassandra Wilkins was a member of

the Judicial Board and Georgia Trotter was treasurer of Panhellenic; Janice Cooper was a member of Alpha Epsilon Delta.

Margaret Turner and Dinah Gail Gant were named to Who's Who Among Students in American Colleges and Universities. Dinah was also Miss B.A.D. and Cassandra Wilkins was sweetheart for Omega Phi

Phi fraternity. Joceelyn George was Lambda Club sweetheart and Cathy Owens and Rita Sutt were members of Alpha Phi Alpha sweetheart court. Margaret Turner was president of Delta Sigma Theta. Other officers included: Cassandra Wilkins, vice president; Joanne Darden, secretary; Georgia Trotter, treasurer; and Emily Gaddie, dean of pledges.



Janice Cooper, Wind Mountain, AR
Emily Gaddie, Little Rock, AR
Joanne Darden, Emmett, AR
Dinah Gail Gant, Weldon, AR

Urban Cotton, Eberle, AR
Bobbie McCreary, Monticello, AR
Linda Shelton, West Helena, AR
Rita Sutt, Newport, AR

Georgia Trotter, Addison, AR
Margaret Turner, McClellan, AR



During the years 1974-75, Black students made gains that would have been unheard of a couple of years back. Gains that made their white counterparts stand up and take notice.

You could say it all started when Gene McKinzie was elected President of Associated Student Governments in 1972. It was only then that many white Arkansians realized that Blacks even attended the University.

1974-75 saw the University get its first Black Greek organizations when Delta Sigma Theta Sorority received a chapter on March 23, 1974. Later in the fall of '74, Omega Psi Phi Fraternity became the first Black fraternity on campus. Alpha Phi Alpha Fraternity and Alpha Kappa Alpha Sorority started interest groups during the spring.

'74-75 saw the Arkansas Traveler hire a Black female for its associate editor — a paper that at one time refused to print an article submitted by a Black student.

Blacks gained membership for the first time in honorary organizations such as Chi Omega, Cardinal Xi and Blue Key. Blacks also headed Union and ASG committees.

(Continued on page 71)

The 1975 *Razorback* yearbook recorded the progress made by Black students on campus. Courtesy UofA Libraries, Special Collections *Razorback* yearbook, 1975.

achievement week in which students competed in essay contests, a talent hunt, and voter registration. Chapter members were required to also be members of the NAACP.

"We believe an educated race is going to make for a better America," said Williams, who went on to become the UofA assistant vice chancellor for student affairs. Today he is at Arkansas State University as vice chancellor for diversity, inclusion, and community engagement.

Dinah Gant was also a Greek organization pioneer at the UofA as she became the first president of the Delta Sigma Theta sorority in March 1974. She's remained active in the sorority and has been president of its professional chapter in Milwaukee, where she has pursued a career as a civil engineer.

At the university, Delta programs were oriented toward public service such as tutoring and partnering with the foundation for St. Jude Children's Research Hospital in Memphis.

Williams, who was also active in BAD, described it as "more on the political side" that didn't sponsor social events. "There was a fear that the fraternities and sororities were going to segregate the Black students on the campus," he said. "So, we had to make sure we didn't live up to that

than my home town," he recalled. Living on a dormitory floor with about 60 other young men, perhaps only one other among them Black, prompted the Black students to seek each other out.

In the fall of 1973 Williams and other Black men formed The Brotherhood, which sponsored dances at the dorms. They began looking for ways to affiliate with a national fraternity and found that Omega Psi Phi was prominent among older Black men whom they knew. They founded a chapter on campus in the fall of 1974.

Williams said each chapter was mandated by the national organization to participate in 10 programs including an annual

type of expectation."

Gant also was involved in BAD, serving as its first female president. During her term Black students were attempting to become the first cheerleaders of their race on campus. Black veterans, Greeks, athletes, and BAD members were active in supporting the effort.

"I remember judging the contest for having the first Black cheerleader because the Black athletes asked me to serve as one of the judges when they petitioned to have Black cheerleaders cheer for them on the football field and basketball court," Gant said.

There were also matters where Gant on behalf of BAD stepped in when Black students were entangled in legal matters. "Luckily, we had Black law students as our advisors and Bill Clinton (then a UofA law professor) was their advisor," Gant said. "So, we had the connections."

As an engineering student, a discipline where both Black and female students were rarely enrolled at the time, Gant said she "could have never seen a Black person or another female had I not been with Delta Sigma sorority or the Black Americans for Democracy."

Her involvement with Black organizations was key to her success on campus, said Gant, a Woodruff County native and the first of her family to attend college. "It was my survival to be involved with people who looked like me, who talked like me and had the same aspirations. I did so to not let my parents down."

Williams said the Black groups provided a way for students to escape a sense of isolation from being the only African American in a class, particularly in large lecture sections of hundreds of students.

"So, all through the day until you got to lunch you would be by yourself," he said. "In the evenings, we would be meeting with those people who serve to give you encouragement. You would reiterate to yourself the confidence that you needed to survive in Fayetteville."



Members of Alpha Phi Alpha Fraternity, from the 1976 *Razorback*. The group was granted a charter at the UofA in 1975. Courtesy UofA Libraries, Special Collections *Razorback* yearbook, 1976, page 471.

The video ended with musical presentations directed by Jeffrey Murdock, conductor of the UA Inspirational Chorale and a Grammy Award-winning Educator of the Year in 2021. The chorale performed “Every Time You Look Around,” “I Dream of a World,” and “What If God Is Not Happy.”

Murdock recalled the chorale’s founding in 1977 (when it was known as the Inspirational Singers) by Harry Budd, a graduate assistant in foreign languages, making it the university’s longest running diversity initiative. Murdock played a video of a visit he had in 2021 with Budd’s widow, Jane. In that interview, Jane Budd said Harry was concerned that the Black students needed something to do on campus “so he just started gathering them up and he would make them learn music.”

Harry Budd started with about a dozen singers and gradually increased the chorale to 30. He booked them to visit churches and sing at community functions. Tina Green, a founding member of the chorale, called Budd “a powerhouse” and a man who “wanted us to be well rounded.”

Because of Budd’s work, Murdock said, the chorale “became a space where students of color, Black students, could come together, could commiserate, could sing songs of their heritage, and discuss and unify around all the things they had experienced as the small population of African American students here on our campus.”



Choctaw Scrip Land Grab of 1855-1857¹

By J.B. Hogan

Less than 20 years after the Revolutionary War ended in 1783, the new United States government began pressuring the Choctaw Nation to give up its ancestral home in the Mississippi Territory – land ceded by Great Britain after their defeat by the Colonial forces.

The Choctaw had been in contact with Anglo-Europeans since at least 1540 when Hernando de Soto led an expedition that eventually reached and crossed the Mississippi River. From 1700 to 1763, the Choctaw interacted with French explorers and settlers in a “harmonious relation.”² Relations with the Americans would not, however, be so harmonious.

Beginning in 1801 with the Treaty of Fort Adams³ on the Mississippi River and for the next 30 years, the United States government would enter into several treaties with the Choctaw – all designed to reduce the amount of land the Nation lived on and to prepare them to migrate to the west.

The Choctaw ceded more than 2.6 million acres to the United States with the Fort Adams Treaty, more than 850,000 acres with the subsequent Treaty of Hoe Buckintoopa, 1803, and another 4.1 million acres in the 1805

J.B. Hogan is a local historian and author who has published more than 270 stories and poems and 11 books. He is a frequent contributor to Flashback. His article “Fayetteville and the Influenza Epidemic of 1918” (Flashback, Fall 2021) was awarded Best Community History in a County or Local Journal from the Arkansas Historical Association.

Flashback, Summer 2022

Treaty of Mount Dexter. Only 10,000 acres were ceded in the Treaty of Fort St. Stephens in 1816, but in 1820 another 5.1 million acres were ceded to the United States in the Treaty of Doak's Stand.⁴

With the Treaty of Doak's Stand, the U. S. government ceded 13 million acres of land to the Choctaw. Most of this land was west of the Mississippi in what would become Indian Territory (created officially in 1834), but some two million acres were in the newly created Arkansas Territory (established in 1819).⁵

In the 1825 Treaty of Washington City, the United States exchanged the Arkansas land for that same amount of acreage in what would be the Indian Territory.⁶ With the 1830 Treaty of Dancing Rabbit Creek, the last before the Removal, the Choctaw ceded around 11 million acres to the United States, which in turn ceded some 15 million acres in Indian Territory.⁷

From 1831-1833, three major Removals initiated what would come to be known as the Trail of Tears. Facing harsh winters, a cholera epidemic, starvation, and deprivation, most of the Mississippi Choctaw, some 12,500 people, including stragglers, had reached the west by April of 1834.⁸ Even after the several removals, an 1853 census showed that 2,262 Choctaw still remained in Mississippi.⁹

In the Treaty of Dancing Rabbit Creek, per Article 14, Choctaw wanting to stay in Mississippi and become U. S. citizens were promised 640 acres of land to the head of the family – with lesser amounts of acreage for children in the family. Because much of the promised land ended up being sold out from under the Choctaw, in 1842 a U. S. act issued patents for such land in the form of scrip, but only for those Choctaw who would move west.¹⁰

Throughout the 1840s, more land negotiations took place and the U. S. government authorized payment in scrip to compensate the Choctaw who would remove to Indian Territory. Further acts allowed issued scrip to be redeemed “in the public land states of Alabama, Arkansas, Louisiana, and Mississippi.”¹¹ For various reasons, much of this scrip ended up in the hands of unscrupulous contractors, lawyers, and agents. It was not unusual for the Choctaw to be manipulated into selling their scrip for far less than it was worth while the speculators “marketed the scrip at a higher price.”¹²

On June 22, 1855, the United States signed the Treaty of Washington with the Choctaw (and the Chickasaw). This treaty was a continuation of negotiations between the government and the Choctaw that dated back to the 1830 Treaty of Dancing Rabbit Creek.¹³

Although the 1855 treaty dealt primarily with the ongoing issue of compensation for the Choctaw removal from their native land in Mississippi, it seems to have triggered a land grab in our area that lasted for nearly two years.

How locals obtained the amount of Choctaw Scrip that they did is not certain, but several prominent citizens of Fayetteville and Washington County exchanged it for large amounts of land in the area, including well-known early settlers David Walker and Joseph L. Dickson.¹⁴

In early April 1857, Walker presented enough Choctaw Scrip at the Fayetteville Land Office to buy at least 1,280 acres of land in Washington, Benton, and Boone Counties.¹⁵ Although he was already well to do by this time and one of the largest slaveholders in the county, owning this much new land clearly added to Walker's overall wealth.

As successful as Walker was, Dickson's land purchases using Choctaw Scrip were at least four times larger. Dickson was also a slaveholder and a highly successful merchant (Dickson Street in Fayetteville bears his name to this day), and he used the scrip to purchase between 4,000 and 5,000 acres of land at the Fayetteville Land Office, also in early April 1857.¹⁶ Among the property Dickson acquired was acreage in Washington, Benton, Carroll, Madison, Newton, and Sebastian counties.

Lesser amounts of land were purchased with Choctaw Scrip in Washington and neighboring counties by other Fayetteville residents like George Vaughn (400 acres),¹⁷ Thomas McClain (320 acres),¹⁸ and renowned Judge Jonas Tebbetts (320 acres).¹⁹

In the end, those who gained material, economic success by purchasing large amounts of land using Choctaw Scrip did so to the detriment of the Choctaw themselves. The scrip and the land that could have been purchased elsewhere was intended as repayment to the Choctaw for the sacrifice they made in leaving their original home in Mississippi. All in all, some 221,000 acres in Arkansas was "acquired in the land grab" using Choctaw scrip.²⁰

However, rather than benefit the Choctaw, for whom the scrip was issued, much of it ended up in the hands of shady manipulators and land speculators. It was, finally, just another blight on a people who had already lost their ancestral home and who, like the other Nations that followed, suffered the ignominy, pain, and loss resulting from the Native American diaspora known as the Trail of Tears.

Endnotes

¹The author thanks Sean Pitman for suggesting the topic of this article.

²Arthur H. DeRosier, Jr., *The Removal of the Choctaw Indians* (Knoxville, TN: The University of Tennessee Press, 1970), p. 16.

³*Ibid.*, p. 29.

⁴*Ibid.*, p. 19.

⁵*Ibid.*, p. 53.

⁶"Treaty with the Choctaws, 1825," - Mississippi Band of Choctaw," internet document, accessed May 16, 2021 at <https://www.choctaw.org/aboutMBCI/history/treaties1825.html>.

⁷"Treaty of Dancing Rabbit Creek," Google Arts and Culture, internet document, accessed May 16, 2021, at <https://artsandculture.google.com/entity/treaty-of-dancing-rabbit-creek/m01thly?hl=en>.

⁸DeRosier, p. 162.

⁹Samuel J. Wells and Roseanna Tubby, *After Removal: The Choctaw in Mississippi* (Jackson, MS: University Press of Mississippi, 1986), p. 79.

¹⁰"Choctaw Scrip," online article, *The Encyclopedia of Arkansas*, accessed February 26, 2021, at <https://encyclopediaofarkansas.net/entries/choctaw-scrip-7658/>.

¹¹*Ibid.*

¹²W. David Baird, *Peter Pitchlynn: Chief of the Choctaws* (Norman, OK: University of Oklahoma Flashback, Summer 2022

Press, 1972), pp.76-78.

¹³*Indian Treaties, 1778-1883* (New York: Interland Publishing, Inc., 1972), pp. 706-714.

¹⁴The largest speculators in Arkansas were John M. Ross (no known relation to famed Cherokee Principal Chief John Ross) and Joseph Holcomb of Searcy County (not the Jo Holcomb who helped settle and establish Springdale, Arkansas). Ross cashed in enough Choctaw Scrip to obtain 16,910 acres of land, and Holcomb was second largest, cashing in scrip for 7,680 acres.

¹⁵“Choctaw Scrip,” online document, *Encyclopedia of Arkansas*, accessed February 26, 2021.

¹⁶Desmond Walls Allen and Bobbie Jones McCane, *Arkansas Land Patents: Washington County (granted through 30 June 1908)* (Conway, AR: Arkansas Research, 1991), p.180.

¹⁷*Ibid.*, pp. 57-58.

¹⁸*Ibid.*, p. 179.

¹⁹*Ibid.*, p. 116.

²⁰*Ibid.*, p. 170.

²¹“Choctaw Scrip,” online document, *Encyclopedia of Arkansas*, accessed February 26, 2021.



Ruth Haring - A Life in Chess

*From Fayetteville High School Chess Club
to 5 Women's Chess Olympiads*



Ruth Haring makes her move. From the *Scroll* yearbook, ca. 1970s, University of Central Arkansas. Photograph courtesy *Log Cabin Democrat*, Conway, Arkansas.

By Maylon Rice

Ruth Inez Haring, who came to Fayetteville in 1969 as a 14-year-old shy, quiet daughter of a University of Arkansas professor, enjoyed a life-long journey to success on the ancient board game of chess.¹

Maylon Rice is past president of the Washington County Historical Society; he was WCHS president 2017-2019 and currently serves on the Property Management Committee which oversees maintenance of Headquarters House.

At age 19 she was ranked No. 2 in the United States Women's Championship (1974),² and later that year was selected as a team member on the 1974 Chess Olympiad,³ a biennial tournament in which teams from all over the world compete. Haring would go on to be a member of the U.S. delegation in the next four straight Olympiads in 1976, '78, '80, and '82.⁴ Eventually, her personal skills honed by lengthy one-on-one tournaments would take her to the highest echelons of the politics, leadership, and development of a new generation of chess players in the United States.

Her interest in the game of chess, especially chess competitions, came from her father who taught all four of his children to play in tournament competitions. Almost every weekend during Ruth's Fayetteville High School years, the family traveled hundreds of miles to participate in regional tournaments all over the Midwest.⁵ In 2009, she wrote in an article for *Chess Life Magazine* detailing her family's commitment to tournament chess: "From 1969 to 1973, almost every weekend, we drove to Kansas City, Tulsa, Stillwater, Oklahoma City, Little Rock, Memphis, St. Louis, Dallas, and anywhere there was a tournament within 700 miles."⁶

Her first tournament outside of Fayetteville was in January 1971 when she was 15, in Stillwater, Oklahoma.⁷

Ruth Inez Haring (also known as Ruth Orton) was born January 23, 1955, on an Air Force Base in Barnstable County, Cape Cod, Massachusetts, the only daughter of Robert and Maryanne Magoon Haring's four children.⁸ The family moved to Fayetteville from Anchorage, Alaska, in 1969, and Ruth began attending junior high at Ramey Junior High School,⁹ which had a chess club.¹⁰ Along with her siblings, she had already learned to play from her father, a University of Arkansas professor of marketing and transportation. She graduated in 1973 from Fayetteville High School; however, only her sophomore and junior class photos appear in the *Amethyst*, the FHS Yearbook.¹¹

Though Haring continued to excel at the game and reached the ranking of Woman International Master, also known as WIM, she became best known for her administrative and leadership abilities at organizing tournaments and leading very diverse groups of chess players as a leader and executive.¹² She brought a professionalism into all she did and was known as a warm and encouraging person as well.¹³

In early 1975 she married Bill Orton of Fayetteville when the two were college students in Conway. Orton was a student at Hendrix College while Haring was at State College of Arkansas (name changed to the University of Central Arkansas in 1975).¹⁴ They both were presidents of their respective campus' chess clubs. Orton had been a neighbor on Markham Drive since the Haring family had moved to Fayetteville and often accompanied them on the out-of-town tournaments in high school.¹⁵

While at State College of Arkansas (now the University of Central Arkansas), Haring was highlighted in the *Scroll*, the SCA yearbook, for three straight years – sophomore, junior, and senior year – on the Chess

Club feature.¹⁶ Her sophomore year she was photographed with Dr. Silas D. Snow, SCA president, at a reception given for her on campus for her regional and international victories.¹⁷ In her junior year, the yearbook used a photo from the local daily in Conway, *The Log Cabin Democrat*, on its pages highlighting her taking second place in the U.S. Women's Open Championship in El Paso, Texas.¹⁸

Her senior year, the *Scroll* featured her in a casual setting around campus after she played in international tournaments in Israel and Czechoslovakia during the previous summer.¹⁹ Information with

her senior portrait in the *Scroll* shows her awarded a B.S. (bachelor of science) degree in psychology and philosophy and her service as president of the Chess Club, vice president of the Philosophy Club, 1975 U.S. Women's Open Chess Champion, and 1976 Arkansas Chess Champion.²⁰ Her name following her freshman year was Ruth Inez Orton.²¹

As a couple, Ruth and Bill once even had to play each other on top board for their respective colleges (UCA and Hendrix) at the Pan-Am Intercollegiate Championship. They played to a draw.²²

In 1975, Haring played in her second U.S. Women's Championship as Ruth Inez Orton and was in a tie for second-third place. In that tournament, her defeat of a well-known older player, Gisela K. Gresser, was annotated in Grand Master Robert Byrne's chess column²³ in *The New York Times*. This same tournament saw all top four spots won by much younger women, a sign that a new generation of chess players was emerging.

Bill and Ruth divorced with no children in the late 1970s. Haring then married Canadian Chess Grandmaster Peter Biyiasas,²⁴ who Haring had met at a tournament in the 1970s. The couple had three children, Lauren Biyiasas, Christiana (Tina) Biyiasas, and Theodore Biyiasas.²⁵

To earn a steady living while in the San Francisco Bay area in 1983, Haring and her husband Peter gave up the nomadic and travel life of competitive chess to move to Silicon Valley. She went back to school for



Ruth Haring. Photograph courtesy of Theodore Biyiasas.

training and worked as a corporate technology professional for more than two decades at IBM (13 years), Lockheed, TRW, and (8 years) for eBay.²⁶ She said, in a past issue of *Chess Life*, that she credited the success of her chess and business careers to learning diplomacy in the workplace.

“My high school participated in the National High School Championship and my college in the Pan-Am Intercollegiate. I was president of both my high school and college chess clubs. These experiences helped to form who I was, provided valuable life lessons about teamwork and leadership, and were part of the essence of the computer professional I later became – and it was all due to chess. I can’t imagine a better way to be educated and learn about people and the world.”²⁷

While Haring was married to Peter Biyiasas, he and Bobby Fischer collaborated on a book. Fischer came to San Francisco as a house guest for several weeks. He once found Haring’s match-pages of her moves and offered to give her some hints on better play. He also played Haring several games of chess, always removing one of his pawns before the match. Haring never beat Fischer.²⁸

Haring and Biyiasas divorced in 2005, as their children were grown and leaving home, according to her son Theodore. Haring’s companion in her later years, from 2006 until her death, was Tom Kozik²⁹; they were never formally married but lived essentially as husband and wife.

Returning to the game of competitive chess in 2008 as Ruth Haring, she entered the U.S. Open in Dallas, Texas, where many of her old chess friends quickly “roped her” into helping with management of the U.S. Chess Federation. Within a year, by 2009, she was on the executive board and became vice president, serving with Oklahoma’s Jim Berry who was USCF president. Berry stepped down in 2011 and Haring became USCF president.³⁰

She was reelected in 2013 for a three-year term and served on the executive board for seven years.³¹ She served on the Cal Chess Board of Directors, and was the FIDE Zonal President for Zone 2.1, which is the United States of America.³² After 2016, she continued to serve U.S. Chess as a zonal representative, attending the FIDE annual meeting at the Batumi, Georgia, Olympiad.

Sadly, Harding, at age 63, died suddenly on November 29, 2018, in Chico, California.³³ She had been hospitalized with lung and heart conditions thought be a result of the intense smoke from the northern California wildfires in the fall of 2018 in Paradise, California, which was near her home, according to her son Theodore Biyiasas.³⁴

Endnotes

¹Theodore Blyiasas. Email and telephone interview with the author, September 18 and 19, 2019.

²Tom Brunlich, editor, *Oklahoma Chess Monthly*, January 2019, p. 3.

³Ibid.

⁴Ibid.

⁵*Oklahoma Chess Monthly*, January 2019, p. 2, quoting previous articles written in 2008 by Frank Berry on Haring's high school play and her 1971 tournament in Stillwater, Oklahoma, her first out-of-state tournament.

⁶Ibid.

⁷Ibid.

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Ruth Haring - A Life in Chess continues on the following page

U.S. Chess Renames Championship in Honor of Ruth Haring

U.S. Chess has renamed a premier scholastic national championship as the Ruth Haring National Girls Tournament of Champions. In this annual tournament for girls from across the United States, each U.S. Chess state affiliate sends one representative, a female player in grades K-12, who has demonstrated her ability in a manner satisfactory to the affiliate.

The winner of the tournament receives the title of U.S. Chess WIM Ruth Haring National Girls Champion of Champions. The winner (or tiebreak winner if there are co-champions) will qualify for the World Youth or World Cadet Championship, if the player is eligible to join the U.S. Chess delegation.

The honoree will also be seeded into the U.S. Girls Closed Championship, if she qualifies, and will also receive a scholarship and prizes, to be determined by the U.S. Chess Women's Committee, commensurate with available resources.

The honoree receives a circular medal from the U.S. Chess Federation, stamped the Ruth Haring National Title Tournament of Champions.

— *Maylon Rice*



The University of Arkansas's Hidden History Of Helping Nazis

Reprinted with permission from the April 30, 2021, issue of Facing South - Online Magazine of the Institute for Southern Studies, a nonprofit research and media center in Durham, North Carolina (<https://www.facingsouth.org>).

By Michael Adkison

On June 5, 1934, key members of Adolf Hitler's administration gathered in the German capital of Berlin to begin discussing what would eventually become the Nuremberg Laws – two laws implemented the following year to suppress first Nazi Germany's Jewish, and soon also its Romani and Black, populations. One of them, the Law for the Protection of German Blood and German Honor, forbade among other things marriage and extramarital intercourse between German citizens and Jews.

At the meeting, several Nazi bureaucrats cited the work of a young lawyer named Heinrich Krieger, newly returned from his year studying abroad in the United States at the University of Arkansas School of Law in Fayetteville. There, he researched how laws across the U.S. segregated and disenfranchised Native Americans, African Americans, and other non-white groups – a legal model the Nazis looked to as a way to control Jews and other minority groups in Germany. Inspiration for the Nuremberg Laws came directly from Krieger's research into American race laws, including prohibitions on interracial marriages.

"He was in Arkansas in the dead middle of the Jim Crow era," said Yale historian James Q. Whitman, author of *Hitler's American Model: The*

Michael Adkison is an award-winning multimedia journalist based in Jefferson City, Missouri, reporting on local and state politics for the local CBS affiliate since 2021. He holds both a bachelor's and a master of arts degree from the University of Arkansas School of Journalism and Strategic Media.

United States and the Making of Nazi Race Law. “He seems to have taken an interest particularly in American Indian law.”

Krieger’s research cited at the Berlin meeting was a review of the history of American laws related to Indigenous people, who had only recently been declared citizens under Calvin Coolidge’s Indian Citizenship Act of 1924. For centuries the law had treated them not only as non-citizens but as subhuman, subjecting them to the 19th century’s violent Indian removal policies; the Trail of Tears (part of which ran through Fayetteville); the separation of Indigenous children from their families, communities, language, and culture; and forced sterilization. Throughout the debates in Germany that led up to the adoption of the Nuremberg Laws by the Nazis in 1935, Nazi officials relied on Krieger’s observations about the American laws that governed its brutal treatment of non-white people.

“The U.S. led the world in eugenic thinking in the 1930s,” said John Treat, a historian who teaches an honors humanities seminar at the University of Arkansas that covers Krieger. “We were the model for the Nazis.”

In 2021 the UofA celebrated the 150th anniversary of its founding as the first public university in the state. It’s among the nation’s public land-grant universities – schools of practical education that were created by President Lincoln and funded with expropriated Indigenous land. Like many schools and other institutions today, the UofA finds itself in a moment of reckoning with shameful histories, from buildings named after white supremacists to alumni who contributed to oppression.

At the center of the firestorm in Fayetteville are the late Gov. Charles Brough, who taught at the school, and U.S. Senator J. William Fulbright, who was a student there and later served as the university’s president. On March 13, 2021, more than 100 demonstrators marched across campus, demanding the school remove their names from positions of honor because of their roles in promoting white supremacy. In 1919, Brough came to the aid of white farmers who, incensed that Black sharecroppers were trying to unionize, spread baseless rumors of an insurrection that resulted in the massacre of hundreds of Black Arkansans. And in 1956, Fulbright helped draft the Southern Manifesto, a statement opposing racial integration signed by 19 U.S. senators and 82 representatives from the South.

In response to the protests, then-Chancellor Joseph Steinmetz organized a committee to consider what to do with campus memorials to Brough and Fulbright. On April 28, 2021, the 19-member committee published its recommendations, calling for the university to remove Fulbright’s name from the College of Arts and Sciences, his statue from in front of Old Main, the oldest building on campus, and Brough’s name from the Brough Commons dining hall. Less than a month later, in a letter to the University System president, Steinmetz said he supported removing Fulbright’s statue but that the senator’s name should remain on the College of Arts and Sciences. He did agree, however, that Brough’s legacy should be removed from the campus.

Since then, Steinmetz has resigned as chancellor, though he did not give a reason why. In his stead, the university's provost, Charles Robinson, was named interim chancellor, the first Black man to lead the university as either chancellor or president, 80 years after Fulbright had stepped down as president of the University. But between Steinmetz' resignation and Robinson's promotion, in a July special meeting, the UofA Board of Trustees voted to keep Fulbright's name and his statue on campus.

The UofA does not honor Heinrich Krieger in the ways it does Brough or Fulbright, of course, and consequently he hasn't gotten much attention from students. Instead, his name lurks like a malevolent spirit, haunting the school with its shameful legacy. The institution has, so far, chosen to look away.

IGNORANCE AND ANTISEMITISM

Not much is known about Heinrich Krieger. He was a German lawyer who attended the UofA in 1933 and 1934 to study business and American race law – particularly laws regarding Indigenous Americans. The Nazis had long been interested in American race law; in his book *Mein Kampf*, Nazi leader Adolf Hitler said the U.S. was “the one state” in the world creating the kind of racist society the Nazi regime wanted. The Nazi foreign office sent scholars including Krieger to the U.S. as well as South Africa and Latin America to learn more about how other countries dealt with race.

In March 1935, after completing his studies in Fayetteville, Krieger published an article in the *George Washington Law Review* titled “Principles of the Indian Law and the Act of June 18, 1934.” In it he observed, “[The] Indian, though being a national of the United States, was not her citizen.” Nazi leaders were inspired by America's ability to treat marginalized populations as less than full citizens while still maintaining a positive global reputation, so they used Krieger's studies of American race laws as a template for their own.

Krieger returned to Germany after his year abroad. He was almost immediately connected with Reich administration officials, including Minister of Justice Franz Gürtner, who drew on the expertise in race policy Krieger developed during his time in Fayetteville. Krieger went on to serve in the German army during World War II.

But within the UofA community, this history remains largely unknown.

“A Nazi bureaucrat studied here? I feel like that should be more talked about,” said Rachel Moline, a graduate assistant in political science at the school and one of its few Jewish students.

The UofA does not have a strong Jewish presence, to put it mildly. On a campus of 27,000 students, the Hillel chapter estimates there are only 90 Jewish students, undergraduate and graduate. That tiny 0.3

percent presence is reflective of Arkansas, where Jews have always been a small minority, never making up more than 0.5 percent of the state's population. In recent years the state's Jewish population has become concentrated in a few communities including Fayetteville. While 13 cities in Arkansas had more than 50 Jewish residents in 1937, by 2008 only five did, and congregations in Little Rock and Bentonville were the only ones with full-time rabbis, according to the *Encyclopedia of Arkansas*.

"There was really not a Jewish presence to speak about in Northwest Arkansas until recent years," said Sam Radwine, a cantor at Bentonville's Etz Chaim, a synagogue founded in 2004.

Arkansas's small Jewish community lives among neighbors deeply ignorant about Jewish history. A recent survey of millennials and Gen Z by the Conference on Jewish Material Claims Against Germany, which represents the world's Jews in negotiating compensation for Nazi persecution, found Arkansas has the lowest Holocaust knowledge of all 50 states, with 69 percent of respondents unaware 6 million Jews were killed in the Holocaust. Arkansas's Jews also face overt antisemitism: In 2019 and 2020, the ADL counted 17 antisemitic incidents in the state, including the defacing of a Little Rock mural with Nazi graffiti and the vandalizing of a Hanukkah menorah display in Hot Springs.

"Arkansas's history has absolutely been complicit in racism, has been complicit in xenophobia, has been complicit in antisemitism," said Toby Klein, a UofA graduate student in public policy, president of the school's Lavender Society for queer students, and co-president of Temple Shalom of Northwest Arkansas. She helped draft a bill, now signed into law, that requires Holocaust education in Arkansas public schools.

"The University has a responsibility to educate folks and to really incorporate these things in their diversity policies," Klein said. "To name this, when they talk about discrimination, to name antisemitism, to cite examples of it, and to adequately respond to it, instead of giving a passive response of, 'We are inclusive of everyone.' That's not enough."

'HISTORY IS GOING TO JUDGE'

While the UofA has largely ignored Krieger, students have been successful in forcing it to grapple with the legacy of more prominent controversial figures like Fulbright. Student activists are calling on the school to consider how his legacy of political cruelty shapes the lived reality for Black students on campus – and to change it.

The March 2021 protest on campus over the Fulbright memorials, held a year to the day after the Louisville police shooting of Breonna Taylor, was part of a longer student movement to get the UofA to address institutional racism. In the summer of 2020, as the nationwide Black Lives Matter protests were underway after the Minneapolis police killing of George Floyd, Black students used the hashtag #BlackAtUARK on

social media to detail racist experiences they faced on campus. “#BlackAtUark is having a segregationist glorified on campus with a statue, dining hall and a college all in his name,” one tweet read. “Being #BlackAtUark is having [the fraternity] PIKE throw a fried chicken, watermelon, and 40 oz themed party to celebrate Martin Luther King Jr. Day,” said another. The school’s Black Student Caucus released a list of 15 demands on Instagram; among them was the removal of Fulbright’s name and statue from campus.

The committee tasked with evaluating Fulbright’s and Brough’s legacies submitted its recommendations to Chancellor Steinmetz on April 23, 2021. Five days later, they were released to the public. The committee voted on three questions – Fulbright’s name on the College of Arts and Sciences, his statue outside of Old Main, and Brough’s name on a dining hall – and recommended removing each of them.

“The committee recognizes that these recommendations alone will not transform the University of Arkansas into a wholly equitable and antiracist campus,” they wrote. “Nonetheless, public memorials, statues and dedications need to be changed if they reinforce historic racism.”

Steinmetz agreed to the latter two questions, Fulbright’s statue and Brough’s name. But he said the Fulbright name should remain on the College, calling the issue “complicated” but noting the name also reflects “a renowned program that has promoted international understanding through education.” The chancellor, though, does not have the power to enact those decisions: it comes before a vote to the Board of Trustees, which, in a July special meeting, voted against both procedures. Today, the university’s largest college is still named the J. William Fulbright College of Arts and Sciences, and the statue commemorating Fulbright still stands in front of Old Main at the heart of the campus.

The process now underway of confronting these still-hurtful chapters of the university’s history provides a potential road map for dealing with the likes of Krieger. Treat, the UofA history professor, fears that failing to confront the school’s Nazi connection now will only create a more fraught reckoning down the road.

“In 20 years, this will be an issue again,” he said. “And people will ask, ‘How could so many academics and so many people who thought they were leaders think that this wasn’t important?’ History is going to judge what we do here.”



Ancient Grains:

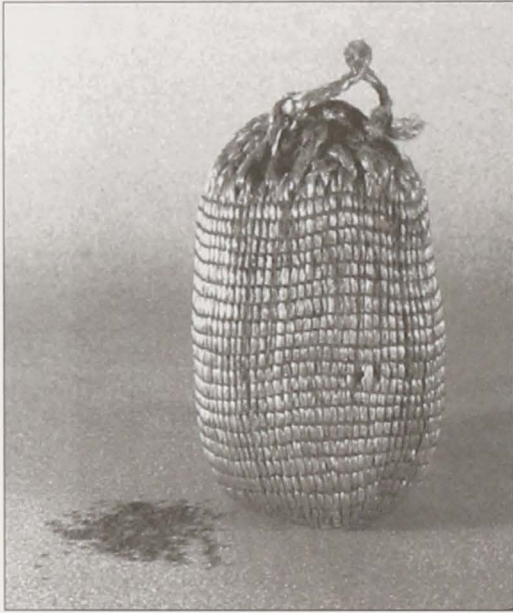
The UofA Museum's Ozark bluff shelter collections contribute to confirming the SE U.S. was independent center of plant domestication

By Mary Suter

Museum collections are well-known for their use in exhibitions and public programs. But they also serve as a databank for researchers interested in questions of historical and cultural events and processes. One such question researchers have explored is whether eastern North America was an independent center of plant domestication. This question has implications for understanding the success of indigenous ancient peoples in populating eastern North America. This region is defined as between central Ohio, eastern Kentucky, northern Alabama, and western Arkansas. The Northwest Arkansas bluff shelter collections curated at the University of Arkansas Museum have played a role in demonstrating that indeed eastern North America was an independent center of plant domestication.

The bluff shelter collections housed at the University Museum (UAM) were collected in 1931 and 1932 through the efforts of museum curator Samuel C. Dellinger. The shelters were well-known by local people and by the wider scholarly community through the work of Mark Harrington, an archeologist with the Heye Foundation in New York. Harrington collected from the bluff shelters in 1922-23, publishing a preliminary report in 1924.¹ Reacting to Harrington's research in the Ozark bluff shelters,

Mary Suter is the Curator of Collections at the University of Arkansas Museum, a position she has held for more than two decades. Along with colleague Laurel Lamb, she manages all aspects of the Museum, including care of collections, exhibits, loans, grants, and donations.



The Eden's Bluff bag with chenopodium seeds. Photograph courtesy University of Arkansas Museum.

Dellinger determined to conduct his own investigations of the Northwest Arkansas

bluff shelters. Dellinger believed that archeological artifacts excavated in Arkansas should remain in Arkansas for their educational value to the people of the state. With this object in mind, Dellinger recruited teams of University of Arkansas students to collect artifacts from bluff shelters located along the White, Kings, and Buffalo Rivers in Washington, Benton, Madison, Carroll, Newton, and Searcy counties.²

The Ozark bluff shelters are natural rock overhangs carved out from limestone deposits by the action of rivers. The shelters are unique among archeological sites because they provide a dry, sheltered environment that lends itself to the preservation of organic plant materials and the objects made from these materials, such as baskets, mats, containers, and wooden tools and implements. The shelters also preserved the raw materials from which these objects were made, such as cane, gourds, grasses, and the seeds of these plants.

The Native peoples who inhabited the Ozark Highlands, traditionally referred to as "Bluff Dwellers," began settling in what is now Northwest Arkansas around 8500 B.C. These settlers were, in turn, descendants of earlier Paleoindian groups who first entered the region around 11,500 B.C. Through archeological investigations and research in museum collections, archeologists know that during the Archaic Period (8500 B.C.-1000 B.C.) native populations began transitioning from hunter-gatherer groups to more sedentary farming communities. By the Woodland Period (1000 B.C.-A.D. 1000) this transition became more pronounced, made possible, in part, by the domestication of wild grasses and flowering



(Above) The Alum Creek bag with amaranth seeds. Photograph courtesy University of Arkansas Museum.

(Below) Pieces of the Whitney Bluff gourd bowl with erect knotweed seeds. Photograph courtesy University of Arkansas Museum.



plants. Plant specimens from the University Museum collections have contributed to the documentation of this transition.³

THE ANCIENT GRAINS

Plants are generally recognized as domesticates, or cultigens, if they exhibit specific morphological changes in the size and shape of seed heads. Melvin Gilmore was the first ethnobotanist to recognize the domestication of wild plants of the Ozarks when he studied the plant specimens collected by Harrington along the White River in Benton and Carroll Counties. Gilmore found evidence for domestication from the large size of the seeds found in the shelters, as compared to wild varieties of the same plants, which indicated “the cultivation, selection of stock and improvement of the plants.” He also noted the “bags of select seeds put away against the next planting time.”⁴ Examples of stored seeds in the UAM collections include the Eden’s Bluff (Benton County) bag containing chenopodium and coneflower seeds; the Alum Creek (Cleburne County) bag containing amaranth seeds, and the Whitney Bluff (Benton County) gourd bowl containing erect knotweed seeds.

Since Gilmore, ethnobotanists have delved in detail into the domestication of some of these seed crops. Hugh D. Wilson produced one of the first specific studies of an Ozark Highlands domesticate when he looked at chenopodium (*Chenopodium berlandieri*) samples from the Holman Bluff Shelter in Madison County. Chenopodium, also known as goosefoot, is one of the starchy grains farmed extensively in the Ozarks. Wilson noted that the seeds from Holman Bluff had a thinner seed wall and were larger, more uniform in size and shape, and more abundant than the wild variety of chenopodium. Thin seed walls maximize the food value of the seeds, as it reduces the “thick, undigestible seed walls” typical of wild plants. These are “structural characteristics that are unique to domesticated” chenopodium, evidence of human selection for larger fruits.⁵

Erect knotweed (*Polygonum erectum*) is another of the starchy plants that figured in the diet of the Woodland peoples of the Ozarks. Natalie Mueller studied a sample of Polygonum seeds from the Whitney Bluff shelter. Mueller’s research demonstrated that the Whitney Bluff seed, in comparison to wild erect knotweed, had larger fruits, thinner seed walls leading to easier germination, and reduced dimorphism rendering a more consistent seed size and shape. These characteristics “are typical of domestication syndrome in annual seed crops.” Mueller further concluded that the Whitney Bluff specimens are a “lost crop,” an extinct species of erect knotweed (*Polygonum erectum subspecies watsoniae*) no longer found in nature. The holotype for this species is now curated at the University of Arkansas Herbarium, and the isotype is curated at the University Museum.⁶

Gayle Fritz analyzed another starchy plant, maygrass (*Phalaris car-*

oliniana). Maygrass is an easily harvested crop that ripened in May or June, providing an early-season source of carbohydrates. Collected in bundles, maygrass was readily transported and stored in the rock shelters. Maygrass bundles found at Putnam and Gibson shelters in Washington County, and Salts Bluff in Benton County, indicate maygrass was “an important economic resource” for Woodland communities.⁷

Sunflower (*Helianthus annuus* var. *macrocapus*) was “ubiquitous” in Ozark rock shelters, so it “seems to have been a very important prehistoric crop.”⁸ Unlike the starchy grains, sunflower is an oily seed plant, providing yet another nutrient for Woodland peoples. Bruce D. Smith documented the domestication of sunflowers using examples from the Marble Bluff Shelter in Searcy County. He found that the Marble Bluff sunflower seeds are larger than wild specimens representing “the harvest from cultivation of a domesticated crop plant in the Arkansas Ozarks.”⁹

TIME AND PLACE

Chenopodium, erect knotweed, maygrass, and sunflower seeds, along with amaranth, little barley, sumpweed, and gourds are among a suite of plants known collectively as the Eastern Agricultural Complex. These plants were cultivated in eastern North America beginning in the Archaic Period and intensifying during the Woodland Period. Archeologists know that around the beginning of the Mississippi Period (A.D. 1000) corn, beans, and squash introduced from Central America largely supplanted these seed crops in the diets of southeastern Indians. The question for ethnobotanists and archeologists then becomes: when were seed crops domesticated, and were they also introduced from Central or South America, or were they domesticated independently by local inhabitants?

When Gilmore published his report on the Harrington collections in 1931, the technology did not exist to date the specimens. Gilmore speculated that the Bluff-Dweller Culture was contemporary with the ancestors of the Puebloans of southern Utah (1500 B.C.-A.D. 750), because of the similarities in the materials and objects they left behind. He does not speculate on when and where the domestication of the Harrington seed crops originated,¹⁰ although he does identify the fruits of chenopodium “as either the Mexican domesticate or a closely related species.”¹¹ In 1981, Wilson theorized that chenopodium from the Ozarks was “a product of Mexican agriculture that was transported to the Ozarks,” along with corn, beans, and squash.¹²

In 1986, Gayle Fritz conducted an extensive survey of the University Museum’s plant remains that were “the products of prehistoric agriculture” for her dissertation. She was able to obtain radiocarbon dates of 3000 B.P. (1000 B.C.) on chenopod samples from Marble Bluff, confirming that plant domestication “was well underway” by the Late Archa-

ic-early Woodland period. Fritz also obtained Middle-to-Late-Woodland radiocarbon dates for seeds from Eden's Bluff, White Bluff, and Cow Ford, providing additional evidence of the early domestication of these cultivars. Fritz could not verify the origin of the Ozark seeds, but she reasoned that "diffusion from the south (i.e., Mexico) seems less likely than local evolution."¹³

Based on Fritz's work, and on his own research on seeds from caves in Ohio, Alabama, and Kentucky, Bruce Smith reasoned that the Woodland dates of plant domestication, and with no evidence of pre-Columbian chenopodium from Central America, it seemed "likely" that plant cultivars in eastern North America reflect "an independent eastern development rather than a diffusionary acquisition from Mesoamerica."¹⁴ Logan Kistler confirmed Smith's theory of local domestication through DNA analysis of ancient, modern, and Mexican chenopod, including an ancient sample from Holman Shelter. Kistler's research confirmed that chenopodium, and by extension the other starchy and oily seed crops, "provide(d) compelling support for the development of an entirely indigenous agricultural complex in eastern North America."¹⁵

SIGNIFICANCE

What, then, is the significance of eastern North America as an independent center of plant domestication? Centers of plant domestication allow human societies to transition from subsistence economies to "food production economies." This transition leads, in turn, to the beginning of "one of the major transitions in human history" of a more stable food source allowing for population growth, more complex societies as opposed to foraging family groups, and a new use of the landscape to conform to people's needs.¹⁶ George Sabo III expands on these developments as,

...managed food production based on the use of cultigens gave rise to two important consequences. First, the ability to produce and store food that can be consumed when other wild foods became scarce enabled many communities to cope with periodic climate or weather changes that reduced the overall food-producing capacity of their habitats. Second, the cultivation of domesticated plants in gardens and crop fields reshaped inhabited lands to a degree not previously achieved.¹⁷

While archeologists have not found evidence of large Woodland Period settlements and farm fields in the Ozarks, they have been documented elsewhere, such as the Hopewell site in southern Ohio. That large communities did not develop in the Ozarks is attributed, in part, to a rugged landscape that "did not support a population as large as that of the larger river valleys in the state." Archeologists theorize that "prehistoric Native Americans did not dwell year-round in (the) bluff shelters."¹⁸ Rather, they used the shelters for storage, with crops most likely grown in the disturbed

"small-scale societies ... characterized as being largely autonomous, with settlement systems centered on multiseasonal, multi-activity base camps" along the river valleys and rock terraces."¹⁹

Large-scale communities and farms did develop in the Mississippi and Arkansas River valleys during the Mississippi Period (A. D. 1000 A.D. -1540). "The Woodland to Mississippian transition in the Central Mississippi Valley gave rise to some of the most complex agricultural societies ever to develop in eastern North America." But it also saw less of a dependence on the ancient seed crops of the Eastern Agricultural Complex and more of a dependence on corn, beans, and squash originally domesticated in Central America.²⁰ That these complex agricultural studies can tell us so much about the lifeways of pre-contact Arkansas Indians is due in no small part to the archeological collections housed at the University of Arkansas Museum.

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Flashback Wins Major Awards from Arkansas Historical Association

Flashback, quarterly journal of the Washington County Historical Society, has been recognized for its performance in 2021 by the Arkansas Historical Association.

The AHA county and local journals awards committee chose *Flashback* as winner of the Walter L. Brown Award for Best County or Local Journal Award. The award carries an honorarium of \$100.

In addition, three *Flashback* articles published in 2021 received awards:

* "Fayetteville and the Influenza Epidemic of 1918," by J. B. Hogan was named Best Community History in a County or Local Journal (Fall 2021).

* "The University of Arkansas, 1871-2021," by David Edmark was named Best School History in a County or Local Journal (Spring 2021 issue).

* "First Impressions of Fayetteville in 1905: An Italian Professor Finds His 'American Dream'" by John Marinoni, was named Best Edited Document in a County of Local Journal (Summer 2021 issue). The article earlier received the 2020 WCHS winner of Walter J. Lemke Prize for best article about the history of Fayetteville.

The AHA awards were presented at the banquet held during the organization's annual conference.



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70	5.1%	Husband 70, Wife 65	4.4%
75	5.8%	Husband 75, Wife 70	5.8%
80	6.8%	Husband 80, Wife 75	5.3%

Rates are for illustration purposes only. The Arkansas Community Foundation will design a gift annuity to benefit you and the Washington County Historical Society.

Through a charitable gift annuity, you can increase your retirement income, postpone capital gains tax, and receive an income tax deduction, all while making plans for a significant legacy gift to your community. Find out how you can support the Washington County Historical Society through a charitable gift annuity.



Contact Stacy Keenan
Executive Director
Fayetteville Area Community
Foundation, a local affiliate office of
Arkansas Community Foundation
Email: fayettevillearea@arcf.org
Phone: 479-444-6880.

Flashback

Washington County Historical Society
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